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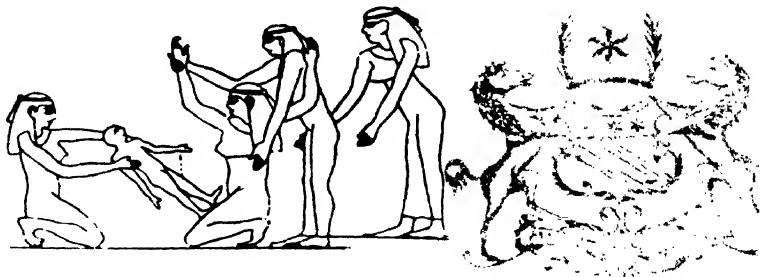
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portraying

INTIMATE RITES *and* CUSTOMS
RACIAL TYPES *of* BEAUTY
PHENOMENA *of* CHILDBIRTH, FREAKS
ETHNIC MUTILATIONS
and Many Other CURIOSITIES *of the* EROTIC LIFE
of SAVAGE *and* CIVILIZED RACES *of* MANKIND

Collected, Annotated, Arranged
by the Anthropologist ROBERT MEADOWS
Translator of THE EROTIKON



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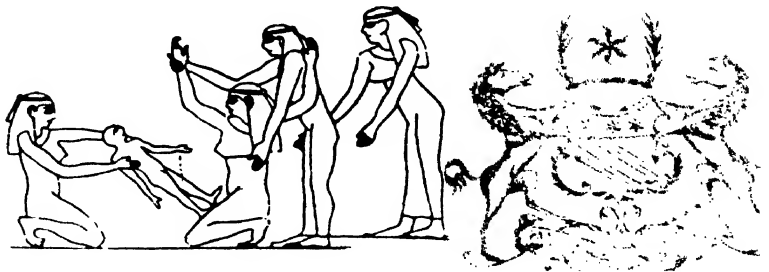
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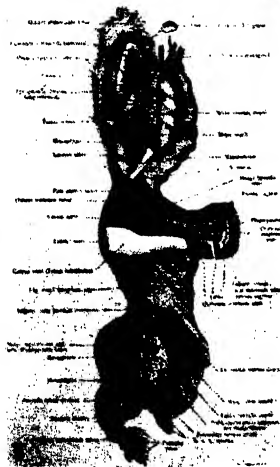
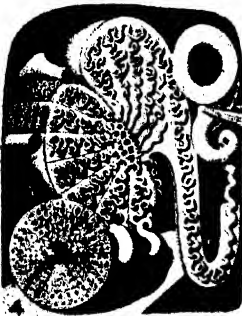
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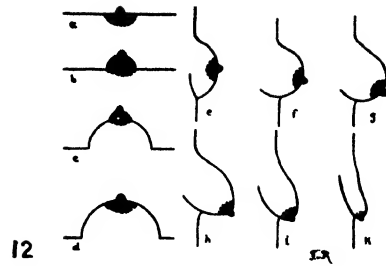
Anatomical Studies of Breasts, Genital Organs, etc. Types of Women of India, Samoa, Italy, Spain, Africa



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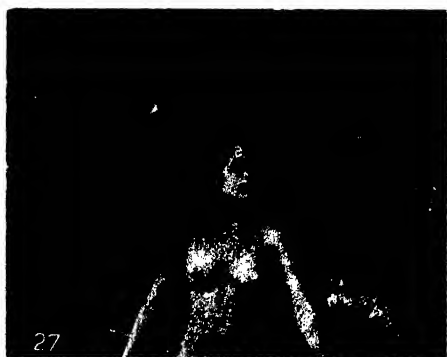
1.—Pelvic girdle: left, woman's; right, man's. 2.—Sexual differences in pelvic girdle: left, woman's; right, man's. View is from top to show greater width and depth of woman's pelvis, a necessity for childbearing. 3.—Left, mounted skeleton of man; right, skeleton of man. 4.—Schematic section of human testis: (A) Principal part; (B) Epididymus; (C) Spermatic ducts. Underneath is section of tubule greatly enlarged. 5.—Internal genital organs of mature woman. 6-8.—Types of hymen: (6) Overlapping; (7) Fimbriatus; (8) Ring-shaped. 9.—Childbearing produces marked changes in mouth of uterus; left, os uteri of woman who has not borne children; right, after bearing child. 10.—Section of ovary of 19-year old girl.



11.—Cross-section of arm of man (left) and woman (right); note greater growth of bone in man, increased fatty tissue in woman. 12.—Development and principal forms of woman's breast: (a) Puerile breast; (b) Bud; (c) Breast with persistent areolar bud; (d) Mature breast; (e) Cup-shaped; (f) Hemispherical; (g) Conical; (h) Half-lemon shaped; (i) Hanging; (j) Sagging or flaccid. 13.—Section of mammary gland, showing lactiferous ducts. 14.—Girl from India with cup-shaped breasts. 15.—Australian aboriginal with hemi-spherical breasts. 16.—Magungo (Central Africa) maid with conical breasts. 17.—Young Sicilian girl with large areolae. 18.—Sicilian girl with hemi-spherical areolae and nipples.



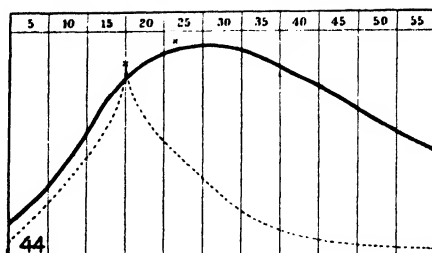
19.—Young Sicilian showing highly defined areolar margins. 20.—Singhalese girl with areolae (pigmented area around nipple) of the arched type. 21.—Tonga (South Sea Islands) girl with fully developed breasts of the hemi-spherical type. 22.—Cup-shaped mature breasts of a young Samoan.



23.—Hindu woman with very large areolae. 24.—Arched areolae of Wedda-Singhalese half-breed. 25.—Arched areolae of a Tunisian woman. Note the tattoo pattern on chest. 26.—This Sicilian girl has uncommonly small areolae. 27.—Samoan girls have long wavy hair. 28.—Mature breasts of European woman.



29.—Mature breasts of a young Tunisian. 30.—Kaffir girl with half-lemon shaped breasts which have reached great fullness. These usually degenerate towards pendulousness. 31.—Javanese girl with breasts of hemi-spherical type. 32.—14-year old white girl, showing breasts with persistent areolar bud. 33.—The areolae of this Fais girl are raised and hemi-spherical in shape, a characteristic of the breasts of most negroid and Oceanic peoples. 34.—Breast with persistent areolar bud of North New Mecklenburg girl. Among some tribes the breast does not develop beyond this stage. 35.—Breast buds of Kaffir girl. In this stage the lactic glands begin to develop. 36.—Negress from the Egyptian Sudan with huge areolae whose diameter equals that of the breasts.



37.—Tingian girl from North Luzon (Philippines) with raised disc-like areolae. 38.—Ituri pigmy with mature half-lemon shaped breasts. 39.—Herero girl with hemi-spherical breasts. She has just reached puberty. 40.—Conical breasts of Campo Indian from Chanchamayo, Peru. 41.—Young Samoan whose breasts show persistent areolar bud. 42.—Negrito (Philippines) girl, with mature conical breasts. 43.—A "beaute du diable". The expression is used of women who mature in beauty very early and decline with equal rapidity into ugliness. 44.—Graphic representation of normal beauty curve (solid

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45.—Klip-Kaffir woman with half-lemon shaped breasts showing persistent arched areolae. 46.—Mature half-lemon shaped breasts. 47.—Niam-Niam (Central Africa) girl with half-lemon shaped breasts. 48.—Makraka (Central Africa) girl with half-lemon shaped breasts. 49.—Lepcha (Himalayan region) girl with half-lemon shaped breasts. 50.—Wedda woman with overhanging areolae. 51.—Kaffir girl from Natal with very highly arched areolae. Note welt tattooing. 52.—Guiana Indian with pendulous breasts. 53.—Kaffir woman from Natal with large, pendulous breasts.



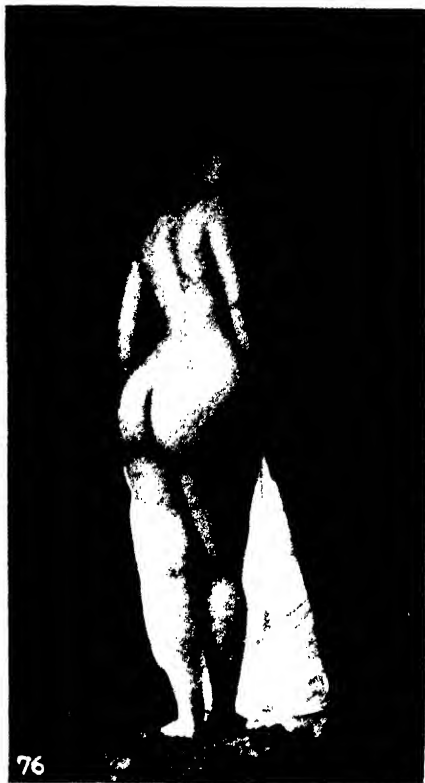
54.—Abyssinian matron with hypertrophied, sagging breasts. 55.—Abyssinian woman in matronly old age, showing catastrophic deterioration of the breasts. 56.—Wagga (New South Wales) matron. Discoloration of hair and increased pendulousness of breasts are typical signs of age. 57.—Nauru women are fattened to enhance sexual attractiveness. 58.—Kaffir girl kneeling. The fatty layers underneath skin give roundness to knees and thighs. A man in this position would show marked bone protrusion under skin. 59.—Bari woman with knock-knees, a common phenomenon in feminine anatomy of all races. Note large navel hernia.



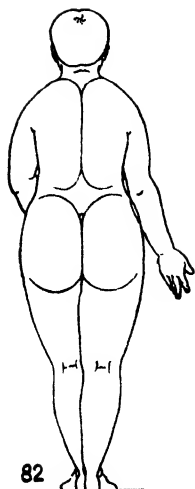
60.—Hyperextension of elbow joint, common among Samoan women, arises from supporting the body for long periods while sitting on the ground at home. 61.—Young Japanese woman with very large upper incisors, a common secondary sexual characteristic. 62.—Girl from Queensland, Australia, with strong development of downy hair on arms. 63.—Japanese woman dislocating her elbow: not a racial characteristic but belonging to those curious adaptations arising from special customs. 64.—Hawaiian Islander with very large areolae. 65.—Premature old age of a Gypsy girl from Turkestan. 66.—Hemispherical mature breasts of a young Javanese.



67. Spanish woman with arched sacral region. 68-69—Racial differences in growth: the North German girl shows greater development of buttocks than shoulders; reverse development illustrated by Ashanti girl. 70.—Rear view of Spanish woman showing greater width of hips than of shoulders. 71.—Mulatto woman with level sacral region. The contour of this area shows interesting racial variations. 72.—Pelvic dimples are found principally among women. They result from a muscle-free area above the bones. 73.—European woman with well-arched sacral region. 74.—Group of Zulu girls. Note hip dimples of third figure.



75.—Javanese girl with hip dimples. 76.—Slight steatopygy in Spanish woman: this malformation is comparatively rare in white race. 77.—Hottentot with steatopygy and with thick fat pads in trochanter (upper thigh) region. 78.—Two Hottentot women with steatopygy. 79.—The beginning of steatopygy excessive fatty development of buttocks): 8-year old Bushman girl. 80.—Characteristic anatomy of Japanese woman seen from rear. 81.—Comparison of female hips, illustrating contracted pelvis in girl on right.



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82.—Typical anatomy of middle-aged woman, after the German master Albrecht Durer. 83.—The Willendorf Venus is a prehistoric example of steatopygy. 84.—Steatopygy in a Hottentot woman. 85.—California Indian at the age of 107. 86.—The female body in old age: a Nicobar Islander. 87.—"Donna Marianne", a Brazilian, photographed at the age of 131.



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88.—Young Ewe girls of Togoland close crop their stiff curly hair. 89.—Hawaiian girls have long wavy hair. 90.—Karo-Battak women have wavy hair. 91.—East Peruvian women have stiff, straight hair. 92.—Primitive sculpture from Bomo, Africa, representing man and wife.

Racial Types of Beauty; Australia, Tunis, Ceylon.

~ ~ ~ ~ Racial Peculiarities ~ ~ ~ ~



93.—Berber girl from Tunis. 94.—Among primitive peoples the shaved head often gives women decidedly masculine appearance: two Sipibo Indians from Peru. 95.—Half-breed girl, product of white father and Peruvian Indian mother. Fathers of mestizos almost invariably of superior race. 96.—Australian aboriginal girl from New South Wales. 97.—A beauty from Samoa. 98.—Siusi girl from Rio Aiary region of northwest Brazil. Note highly arched areolar bud.



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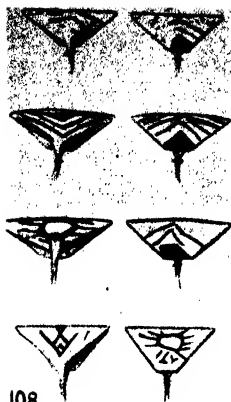


99.—Wedda-Singhalese girl from Ceylon. 100.—Fiji-Islander, with Melanesian strain. 101.—A half-breed, father Scotch, mother native Hawaiian. Note full bosom characteristic of Hawaiian women. 102.—Singhalese girl, mixture of Ceylon aborigines with Aryan stock. 103.—Samoan-Fiji Island half-breed.

Curious Adornment of Body: Tribal Tattooing, Savage Arts of Dress; Sex-Aprons of Primitives



104.—M'Kosa Kaffir girl with girdle which is worn partly for decoration, partly to ward off Evil Eye. 105.—Ashanti women wear white beads as bracelets, armlets, anklets and necklaces; these contrast strongly with their dark skins. 106.—South Sea Islander (Kaniet, Anachorete Group) with primitive corset. Note tortoise shell ornament in nasal septum; also enlargement of earlobe. 107.—Andaman Island women with sex aprons for protection against insects and small animals.



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108.—Uiuris taken from Bakairi (South America) women. They are fastened over the sex with a string, serving as protection against insects, and not for concealment. 109.—Bororo (South America) mother and daughter wearing sex aprons for protection against insects and small animals. 110.—This Fais (Caroline Island) tribesman is wearing a genital shield for protection against insects. 111.—Sex apron worn by Patagonian girls undoubtedly originated in a taboo associated with menstruation. 112.—Carib women wearing uluris, made of plaited bark. 113.—Dyak women wearing their enormous body spiral ornaments. 114.—Congo girls with spiral wire ornamentation around legs and arms. Note also combs



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115.—Over the simple sex apron Kaffir girls sometimes put a more elaborate girdle for adornment. 116.—Mentawai Islander (D.E.I.) with characteristic head dress and skirt of grass. 117.—Daughter of Sumatra chief showing her long nails, sign of aristocracy. 118.—Elaborate hair dress of young Hopi Indian girl. 119.—Northeast African woman with spiral wire decorations on arms and legs. Note half-lemon shaped breasts. 120.—Among the Yamis, of Formosa, blackened teeth are the cosmetic vogue. 121.—Samoan girls with flowers in hair. The necklaces are usually made of coral or shark's teeth.



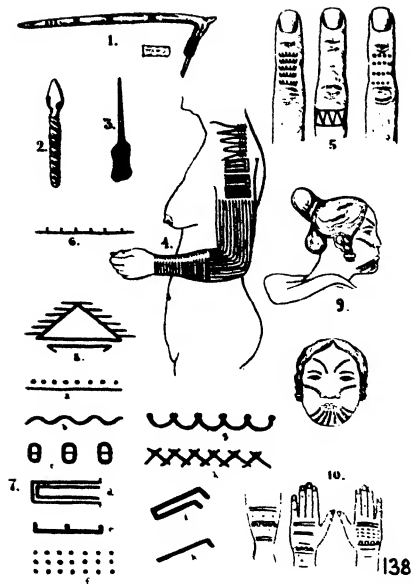
122.—Wandorobo women with iron decorations about their necks. These ornaments are removable only after decomposition of the body. 123.—Masai woman with the spiral ornamentation assumed after puberty. 124.—Japanese make extensive use of cosmetics; this woman has painted cheeks, lips, eyebrows and blackened teeth. 125.—Native Congo women painting their faces to heighten sexual attractiveness. 126.—Turban headdress of Kirghiz woman. 127 - 128.—Kameroun women use palm oil to mould their hair into fantastic shapes. Girl in fig. 127 also used clay.



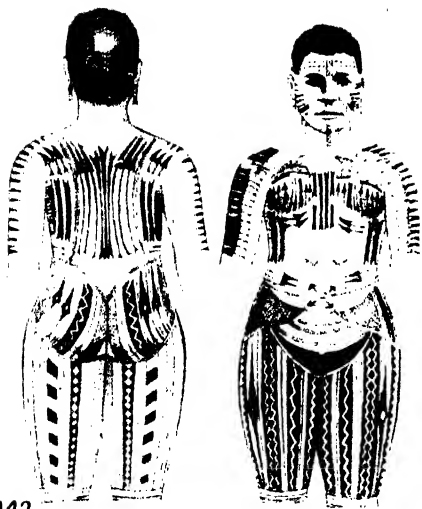
129.—Samoa beauty with simple floral decoration. 130.—Samoa girl with ceremonial headdress
131.—Hair braids of Ovambo (Africa) women. 132.—Samoa girl with high headdress.



133.—Kaffir girls make innumerable little braids in dressing their hair. 134.—Tattooing scene in Samoa: operation usually performed at puberty. 135.—Tattooing instruments used among the Mentawai: top, stick with sewing needle; bottom, stick with brass wire. 136.—Mao girls from Siam wear very elaborate headdresses. 137.—Philippine natives wear this diadem-form of head ornament.



138.—Tattooing: (1) instrument from New Zealand; (2) needle from Andaman Islands; (3) needle of Bakuba (Congo); (4) tattooed woman from Djalut; (5) finger tattooing of Marshall Island women; (6) and (7a-k) tattooing patterns; (8) tattooing of "mons veneris" on Nukuoro Islands, at puberty; (9) and (10) lampblack tattooing of Central Eskimos. 139.—Samoan tattooing of the thighs. 140.—Bedouin girls, arrived at the marriageable age, having this symbol tattooed on their cheeks. 141.—Among the Maoris of New Zealand, woman's upper lip is lightly tattooed; also the chin. These are considered an enhancement of sexual beauty.



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142.—Front and rear view of tattooed Nukuman woman. Note dark pattern to emphasize pubic area. 143-144.—Front and rear view of tattooed Easter Island girl. 145.—Genital and abdominal tattooing of Ponape Islander: the pattern is carried onto labia majora and entrance to vagina. 146.—Pelau Island girl submits to genital tattooing as soon as she desires intercourse, for no man will even look at her without this mark of maturity. 147.—Tattooing on legs and buttocks of Ponape Islander. Here tattooing has strong sexual significance and vulva is also decorated. 148.—Sexual tattooing on arm of white man. This type of tattooing is often highly obscene. 149.—Tattooed hand of Liu-Kiu Islander. 150.—An Easter Island chief, who had the vulva of his wife tattooed on his chest as a sign of marriage.



152.—Woodcarving of Maori man and wife showing face tattooing. Note stylized rendering of cohabitation. 153.—Front and rear view of tattooing on a Samoan. 154.—The Koita (New Guinea) natives tattoo their girl children when they are ready for marriage. 155.—Elaborate tattooing patterns of South Sea Islanders. Note the genital ornaments. 156.—Ainu (Japanese aborigines) girls have mustaches tattooed on the upper lip. 157.—Jugoslavian woman with characteristic tattooing. 158.—Kadiueo Indian girl with elaborately painted face and bosom. 159.—Seri Indian women from Arizona have face painted with clan insignia.



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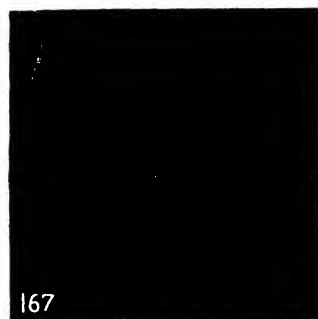
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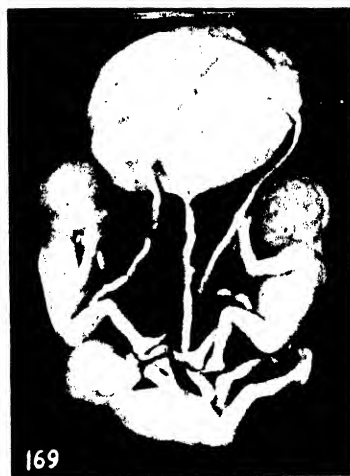
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160.—Kaffir girl with characteristic welt tattooing. The welts are commonly formed by rubbing mud into the open incisions. 161.—North Queensland (Australia) woman with large welt tattooing on upper arm. 162.—Elaborate welt tattooing on back of Australian native woman. 163.—Woodcarving of Benin (Africa) girl with phallic head ornament. Note welt tattooing. 164.—Unusually fine example of welt tattooing on abdomen of Munchi (Sudanese) girl. 165.—Australian woman with welt tattooing. Operation is usually performed during rites of puberty. 166.—Haida Indian with tattooed totem symbols on breast, arms and legs. 167.—Welt tattooing in the sacral region of a Dahomey woman.

Phenomena of Childbirth in Primitive and Civilized Peoples; Bizarre Deliveries; Caesarian Sections



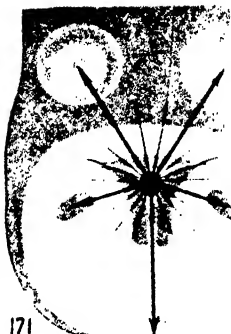
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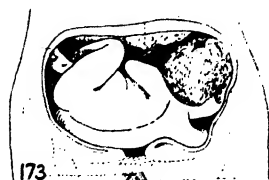
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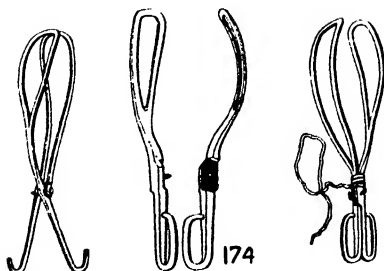
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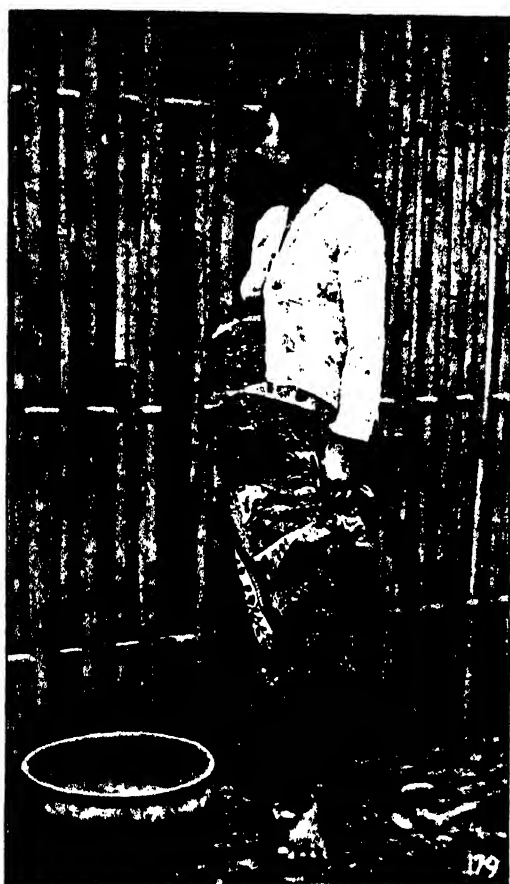
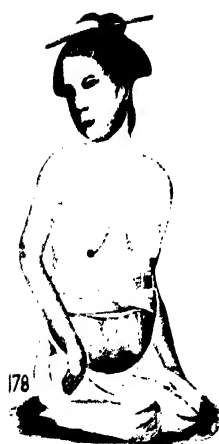
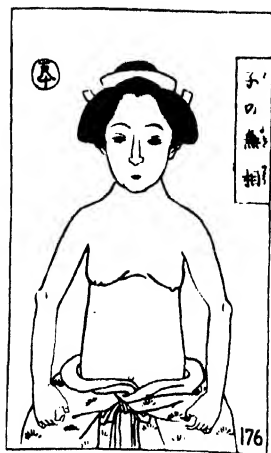


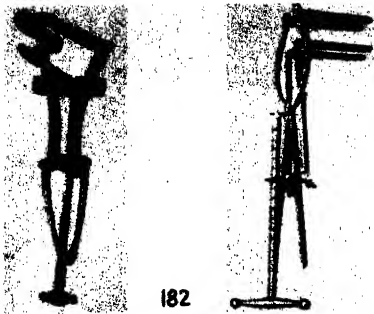
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168.—X-ray of birth process as child's head is emerging from vagina. 169.—Identical triplets, shown attached to placenta by navel cords. 170.—Schematic drawing of relation between ovaries and breasts before pregnancy. 171.—Changes in the relationship after pregnancy. Note increase in size of womb. 172.—Clumsy cutting of the navel cord among primitive peoples often produces navel hernias; witness this negress from Kameroun. 173.—Oblique position of foetus resulting from transverse contraction of the uterus. 174.—17th century forceps: the most important contribution to modern technique for assisting the birth process. 175.—Pregnant Kaffir-Hottentot half-breed.





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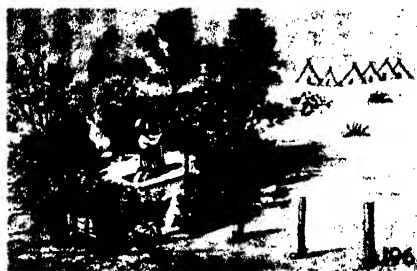
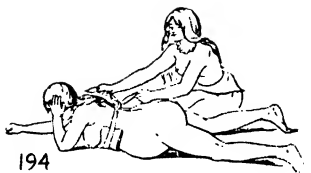


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182.—Ancient specula: instruments used for enlarging vagina to facilitate childbirth. 183.—Advanced case of ovarian dropsy in Siamese woman. The malady is often mistaken for pregnancy. 184.—Native of New Guinea with ovarian tumor which is often mistaken for pregnancy. 185.—Pregnant Japanese women bathing. 186.—Statuette of a goddess of ancient Mexico in the act of giving birth. 187.—Japanese artist's representation of various positions of the unborn child. 188.—Every imaginable position is assumed by primitives when giving birth: Bongo negress grasps this horizontal stick when she has labor pains, a friend kneeling before her to prevent child from falling to ground. 189.—Difficult delivery of a woman in White Nile region.



190.—A Mexican Indian in labor clings to a rope while friends knead her body. 191.—The Serang Islander in labor has her arms tied to tree. 192.—An old barbaric custom made the confined Japanese woman spend a whole week, without sleep, on this birth-chair. 193.—Awaiting delivery, Kabyle (Algeria) wife stands, supported by friend. 194.—The Creek Indian lies on her belly during delivery. 195.—Persian woman preparing to give birth. 196.—Comanche Indian shelter for childbearing. 197.—Birth scene in ancient Cyprus. Same kind of birth-chair is still used on the island. 198.—"Sitting on the Mat", the Japanese technique for hastening difficult delivery, is primarily a system of body massage. 199.—Balinese clay group showing men assisting at childbirth: they massage woman's body and drive off lurking demons.



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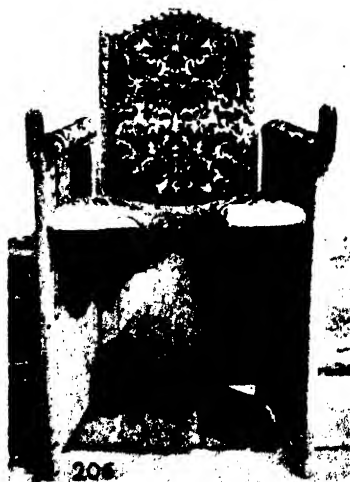
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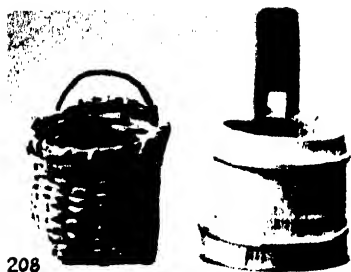


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200.—Squatting position of the Mexican woman in labor. 201.—Abdominal massage to aid delivery of Japanese woman. 202.—17th century Caesarian section. 203.—Caesarian section made upon a woman who has just died (15th century). 204.—Caesarian section upon a living woman (11th century). 205-206.—Birth-chairs used in Germany during the Middle Ages. 207.—Midwife of Assuan (Egypt) and her flower-decked birth-chair. Seven days before anticipated delivery she brings it to home of the confined.



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208.—Special baskets used for receiving the afterbirth in Yugoslavia. 209.—Swahili women carry their children on the hip. 210.—Japanese mother carrying child on her back. 211.—Javanese carrying 4-year old nursing. Note cigarette in boy's mouth. 212.—Negrito (Philippines) woman suckling her baby while smoking a cigar.



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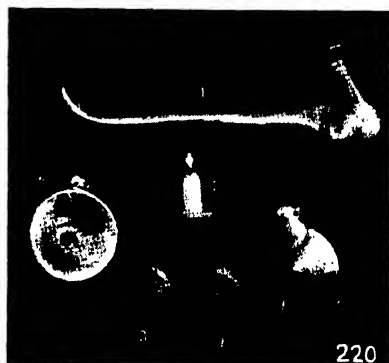


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213.—Japanese reclining on a mat while nursing baby. 214.—Japanese women also suckle children in the sitting position. 215.—Chinese woman suckling baby while seated with crossed knees upon a bench. 216.—Columbian woman suckling twins simultaneously. 217.—Siamese mother usually suckles child in this particular position.



218.—Hottentot smoking pipe and nursing baby by throwing breast over shoulder. 219.—Hottentot mother suckling baby. Breast is thrown over shoulder. 220.—Instruments for the female breasts: (1) 17th century milk pump; (2) shield to prevent wetting of clothes; (3-5) protectors for inflamed nipples; (6) reverse view of (2). 221.—Women of Central Sumatra usually suckle children for three years. 222.—Araucanian mother suckling her baby.

Strange Rites of Puberty, Menstruation, Marriage: Japan, Africa, etc.; Prostitution; Adultery and Sex-Locks



236.—Special puberty garb of Gold Coast (West Africa) girls. 237.—After first menstruation, the Loango (West Africa) girl occupies this tent until marriage or sale of the right to the first night. 238.—Because she is considered unclean during menstruation, the woman among many primitive tribes is segregated during that period: segregation hut of North American Indians. 239.—Ceremonial costume worn by Klayoquaht Indians at first menstrual period. 240.—Bakulia girls, at puberty, after excision of the clitoris, are painted to resemble corpses, in the belief that they have died as barren children and been reborn as fertile women. 241.—In Madibira (East Africa), girl candidates for the rites of puberty are instructed about sex and marriage by means of these clay figures.



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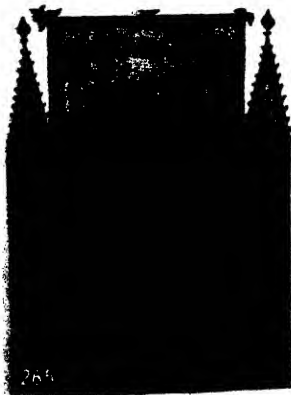
242.—One of the puberty rites for girls among Australian aborigines is the knocking out of an incisor tooth. 243.—After Krobos (Gold Coast) girls successfully pass the rites of puberty, they assume these costumes, indicating their readiness for marriage. 244.—After removal of the clitoris, "Greegree" girls (Liberian pubescents) are secluded in woodland schools. They must daub themselves with clay before reappearing in the community. 245.—Bechuanaland girls in Boyale costume worn after first menstruation and during a period of schooling in the facts of marriage. 246.—Adornment of young girl of Bakaua (New Guinea) for the rites of puberty. 247.—Chewes women of the Caucasus seated alongside segregation hut for menstruating women. 248.—After puberty, girls of the Bismarck Archipelago are obliged



249.—Kafir brides wear rich pearl ornaments on forehead. 250.—In Scandanavian countries the bride wears crown made of tinsel and artificial flowers. 251.—Girl from Togoland in bridal costume. 252.—Adorning a Zulu bride. 253.—The Sumatra bride is bedecked with tasseled shawl and enormous bracelets. 254.—Samoan Village Virgin. Her virginity is closely guarded in the belief that this safeguards the community.



265.—Highly painted newlyweds from the Siar region. 256.—The wedding ceremony is cause for bride and groom to don special costumes: Ifugao couple in wedding costume. 257.—Sitting on the same mat seals the marriage contract among Andaman Islanders. 258.—Kafir bride and groom pass between ranks of assembled relations, symbolizing marriage to the entire family. 259.—North Dalmatian women in the public marriage market. 260.—Katschinze marriage broker. In Asia the marriage broker, generally female, is an established institution.



261.—“Nougi”, or rubbing noses, a Maori (New Zealand) custom; probably origin of modern kiss, into which it developed as sense of smell declined. 262.—Women’s secret society of Sierra-Leone (West Africa), which conducts the puberty rites for girls: excision of clitoris, marital training, etc. 263.—Among Gold Coast natives one of the wife’s duties is combing husband’s hair. 264.—Duel with sticks between Australian women to settle dispute about lovers. 265.—Charivari; in medieval times re-marriage of widows was frowned upon, and a noisy, licentious crowd would try to spoil the wedding night. 266.—Among aristocrats the marriage bed was publicly consecrated in medieval times.



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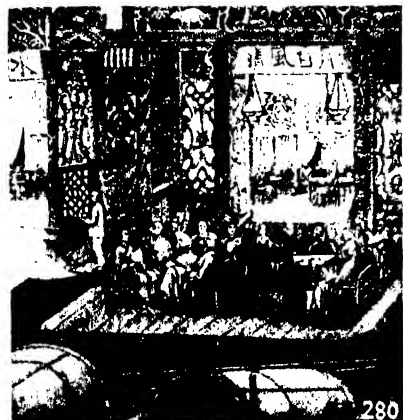


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267.—Vengeance of the deserted bride. At the "hour of the Bull", she nails the straw figure of her lover upon a tree as a symbol of the fate she invokes for him. 268.—Worship of Baal, a phallic deity 269.—Entrance to sacred grotto where the lingam is worshipped for fertility, virility, etc. (Elephanta, India). 270.—Australian woman before fertility stone. The stone is believed inhabited by an ancestor who will impregnate the suppliant.

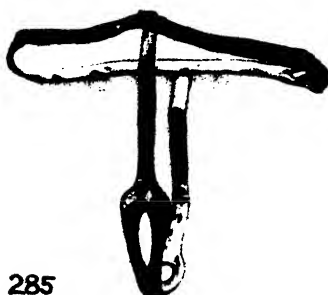
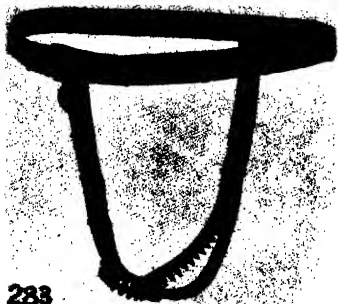


271.—Mixed bathing is the general practice in Japan. 272.—Mixed bathing was common in Europe during the Middle Ages. 273.—Before the influx of Western culture, men and women in Russia bathed together. 274.—Drawing by Albrecht Duerer of a medieval women's bath. 275.—Bas-relief of Grecian hetaira. These prostitutes of ancient Greece were cultured and mannered far beyond the domesticated wives. 276.—The Almehs combine the art of dancing with that of prostitution in modern Egypt. 277.—Prostitute of East Africa: an illustration of the influence of "civilized" institutions upon primitive peoples.



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278.—Contemporary print showing a house of prostitution in 17th century Brussels. 279.—Japanese prostitute, in costly costume, followed by her servant-apprentice. 280.—The "Flower-boats" of Canton, China, are houses of prostitution, combined usually with restaurants. 281.—Section of the annual parade of prostitutes in Kyoto, each of whom is attended by a young girl serving as apprentice. 282.—Lantern, parasol and insignia of a Japanese prostitute.



283.—When the chastity belt first appeared on the market of Paris, the enterprising merchant had to flee before infuriated wives who sought to throw him into the Seine. 284.—The chastity belt first appeared in Italy early in the 15th century. The above example is from the famous collection in the Musée de Cluny, Paris. 285.—Leather chastity belt now in the Germanic Museum at Nuremberg. 286.—In the Yoshiwara district of Tokyo, Japan, prostitutes are displayed behind a grating under electric lights. 287.—Annual holiday parade of Japanese prostitutes.



288.—The sitting posture of Fuegian women is such that their legs usually cover the pudenda. 289.—Stoning an adulteress in ancient Judea. 290.—Fuegian woman covering her sex, an unusual case of modesty among primitives. 291.—The adulterer apprehended: a drawing by Rowlandson. 292.—Revenge of a betrayed Japanese husband upon the seducer. 293.—To enforce chastity among unmarried Igorrote (Philippines) girls, they are required to sleep in communal huts, always well guarded. 294.—Medieval torturing of woman, accused of sex crime, to force her confession.



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295.—This Mentawai Islander cannot discard her widow's costume until she re-marries. 296.—Mass suicide by the wives of the King of Java alongside his funeral pyre. 297.—Widow's weeds in New Guinea. Under her hair braids she must wear the penis-sheath of her husband. 298.—The Aranda (Central Australia) widow smears herself with clay and wears this special headdress to conceal her face. 299.—The Chippeway Indian widow carries a model of her husband about during her period of mourning. 300.—Andaman Island widow, with the cleaned and painted skull of her dead husband, which she must carry with her until she re-marries. 301.—Hindu Suttee, or cremation of the living widow on the husband's funeral pyre.

Sexual Elements in Witchcraft; ~ Amatory Enchantments ~



302.—Chinese female soothsayer prophesying under the influence of hypnotism. 303.—Medieval weather-witch drawing rain from the clouds. 304.—Witch's Sabbath, according to a 17th century painting. Here witches and devils cohabited and incredible orgies took place.



305.—Kaffir soothsayer whose services are often in demand to foretell marriages, childbirths, etc.
 306.—Siberian Shamans (witch doctors) dancing. There are special dance patterns for erotic celebrations.
 307.—In China the sorceress is frequently called in to cure barrenness. 308.—Woman making a love charm. She is dropping sparks on a wax heart, symbol of the person whose passions she is attempting to arouse.



Dancing as Universal Erotic Expression: Europe, South America, Hawaii, Samoa, Turkey



309.—Modern dancer. The nude figure is covered with bronze paint, giving a new erotic content to the dance. 310.—Young Samoan in dance costume. 311.—Samoa dancer; many of his movements simulate those of coitus. 312.—The Hawaiian hula-hula dancer emphasizes hip and thigh movements to arouse sexual passion. 313.—The Baducca in Sao Paulo (Brazil) is a dance of negro prostitutes, generally joined in by male drunkards.



314.—Nubian dancer. Dance and prostitution are allied so that dance has sexual excitement as its principal content. 315.—A Nubian dance-girl's performance is highly erotic. 316.—Village dancer of Samoa, in dance costume.



317.—Erotic dancing is part of the Indian Nautch girl's attractions as a prostitute. 318.—The couchee-couchee dancer, representative of a recent Occidental school of erotic dancing. 319.—The "danse du ventre" or Nautch dance: from a painting by Bedt. 320.—Almeh dancer of Egypt who combines prostitution with the art of the dance.

Domestic Occupations of Women ~ in Africa and the Orient ~



322



323



321.—Waankole women harvest bananas. 322.—Ewe girl from Togoland carrying water. 323.—Javanese women sorting cacao beans. 324.—East African negresses are primitive innkeepers, selling beer at retail. Note phallic shape of bottles.

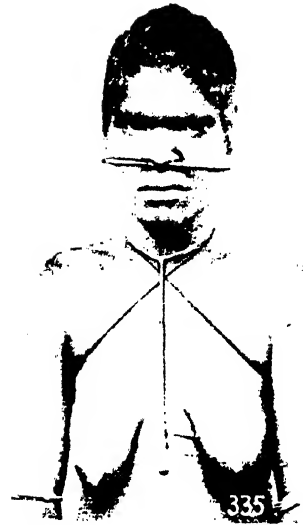


325.—South American Indians grinding corn. 326.—Xosa Kaffirs carrying building materials for their hut. 327.—At this market in Assahun, South Togoland, wives sell cooked food and pottery of their own manufacture. 328.—Girls of Samoa prepare Kawa, the island's popular, potent drink. 329.—Japanese women sorting silk-worm cocoons.

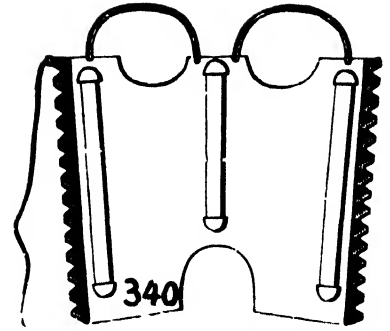
Barbaric Ethnic Mutilations of Skopzi Sect; Chinese Deformations; Amputations as Fertility Offering



330.—X-ray photograph of foot of 22-year old Chinese girl, showing typical bone deformation from tight binding. 331.—Bound foot of Chinese woman. This mutilation is said to stimulate fatty development of the "mons veneris". 332.—Formosa girl wearing earpeg. She is also an interesting instance of facial tattooing. 333.—Guiana Indian. Steel needle, first she has ever seen, used as a lip adornment.



334.—Cashibo Indian girl from Peru, with painted face and wearing nose-ring and lipdisc. 335.—North Australian woman with stick piercing the nasal septum. 336.—Bogobo woman of Mindanao Island. The teeth are filed to points and blackened. 337.—Musgu woman with eardiscs and upper and lower lipdiscs. 338.—Pendulous breasts of Bushman woman (center), highly regarded as sign of beauty, are produced by tight binding.



339.—Deformation of waist of Viennese girl produced by tight corset. 340.—Caucasian corset for moulding the bosom and waist. 341.—Liron woman with tremendous elongation of earlobe caused by heavy ring ornaments. 342.—The Loangos find pendulous breasts sexually attractive. Tight binding with string is used to produce this condition. 343.—Side view of same woman.



344.—African with eardiscs and lipdiscs. At about the age of eight, ears and lips are stretched taut and pierced. Successively larger pegs and discs are then placed in the openings. 345.—East African woman with eardiscs and upper lipdiscs. 346.—Skopzi celebration in Roumania. This religious sect mutilated the male and female sex organs and female breasts. 347.—Skopzi with amputated nipples.



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348.—Ahong girl from Cambodia wearing heavy earrings which elongate the earlobes. Note also the finger type of nipples. 349.—Taulipang girls bind arms in order to make them round and fat. 350.—Sara-Massa woman showing her upper and lower lipdiacs. 351.—Kaitish (Australian) girl has two front teeth knocked out by tribeswomen when she attains puberty. 352.—Left figure shows knife for circumcision of boys; right shows knife used for extirpating clitoris.



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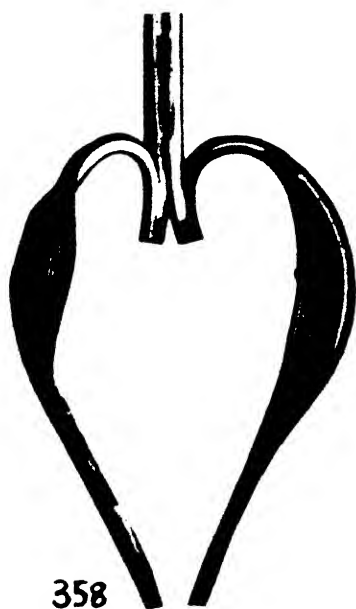
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353.—Inhabitants of Kotzebue Strait showing pearl lip ornaments. 354.—Hindu women pierce the left side of the nose and place a button-like ornament through it. Note also rings and bangles on feet. 355.—Urua (Central Africa) woodcarving showing the practice of artificial enlargement of the labia minora.



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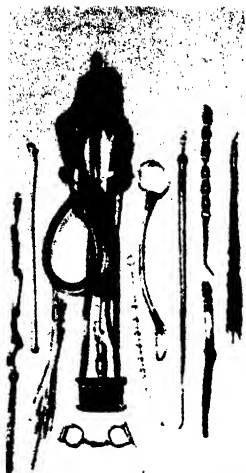
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356.—Guiana Indian whose calves have been enlarged through binding. Note lip plug. 357.—Stone figure from Bismarck Archipelago, illustrating the practice of artificial enlargement of clitoris. In Nyassaland Wahia women increase its size to finger-length. 358.—Pincers used by Bongo women to tear out the eyelashes. 359.—Hindu women of Bangalore (India) have first joint of small and ring fingers amputated as fertility offering for their daughters.

Aberrations, Perversions: Transvestitism, Fetishism, Flagellation; Secret Sex Clubs in Paris, Berlin, etc.



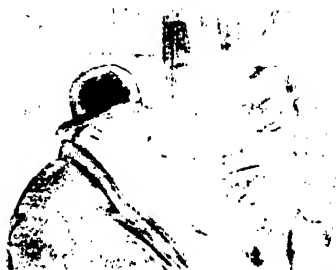
360.—Black Mass of a Parisian secret society. Obscenity and sacrilege were united equally in these rites.
 361.—A corset fetishist. 362.—Female homosexual in male costume. 363.—Two homosexuals dressed in female clothing. This aberration, called transvestitism, is a fairly common expression of psychic hermaphroditism.



364



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364.—Sadist's arsenal, exactly as it hung at the house of a "masseuse" in Hamburg, where it was seized by police raiders. 365.—A gathering of Satanists. At these unholy reunions, sodomitic and sacrilegious orgies were combined. 366.—The lover of pornographic books: a satirical drawing. 367.—Mortification of the flesh: a satire on the discipline maintained in Jesuit convents. 368.—English society of flagellants. Note costumes modeled after monastic garb. 369.—Scene in English society of flagellants (17th century).



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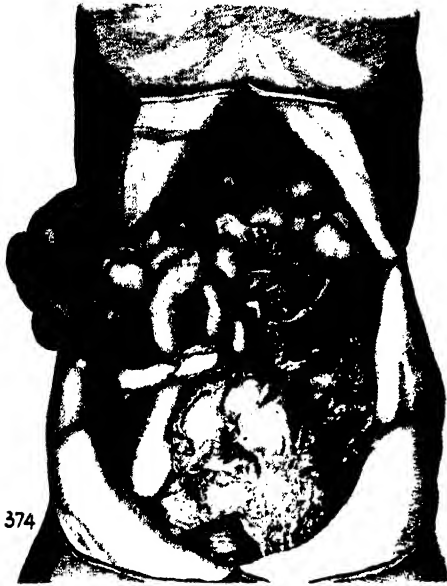


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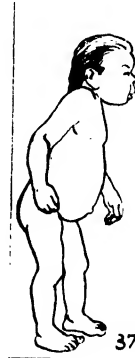
370.—Pigott, founder and self-declared god of a love cult which flourished in England early this century. 371.—Rape of a woman by a gorilla, according to the sculptor Fremiet. 372.—The Adamites were a sect of nudists believed by contemporaries to practice unholy orgies: engraving shows raid upon sect in Amsterdam (18th century). 373.—18th century engraving of women's secret society where homosexual orgies took place.

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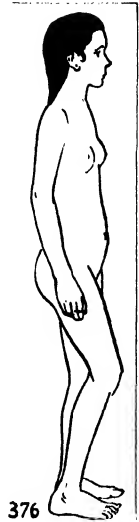
Freaks and Other Abnormalities: Siamese Twins, Petrified Foetuses, Bearded Women, etc.



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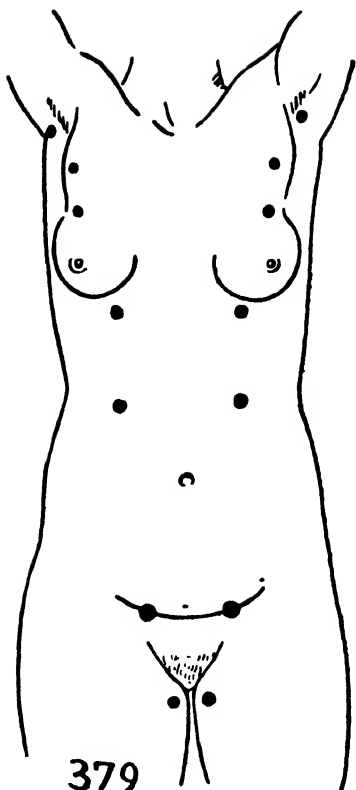


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374.—Lithopaedion, or stone-child: product of a twenty-two year period of pregnancy. 375-376.—Dwarfism often results from improper functioning of endocrine glands: left, stunted growth of 15-year old girl with deficient thyroid; right, same girl after treatment with thyroid extract. 377.—3½-year old joined twins from Bengal, India, with incomplete separation of abdomen and chest. Attempted surgical separation proved fatal. 378.—Oriental wives often suckle young animals: elephant at breast of Siamese.



379.—Diagram showing where additional milk glands sometimes appear in the female body, in reversion to the multiple teats of lower animals. 380.—Joined twins from Hungary (18th century), with relatively small fusion at hips. 381.—Bearded European woman, an anomaly arising out of glandular disorders. This kind of freak is a regular feature of circuses. 382.—Mrs. Taylor of Lincoln, Nebraska, grew a full-sized beard.

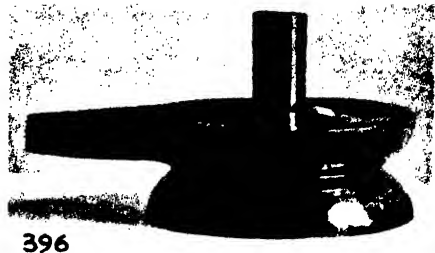
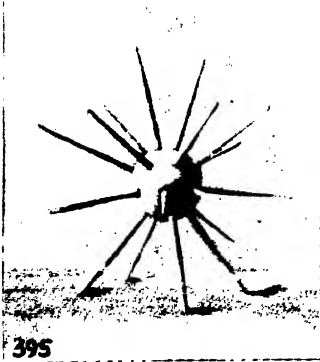


383.—View of stone-child. Hardening resulted from the deposition of calcium (instead of putrefaction), after the death of the embryo. 384.—3-year-old German girl with premature development of breasts and abnormal fattiness. 385.—Ainu (Japanese aborigine) wife suckling young bear. 386.—A contemporary case of American joined twins, Daisy and Violet Hilton.

Sexual Symbolism in Oriental and Occidental Lands; Phallic Worship; Esoteric Charms of the East



387.—Votive offering of Japanese mother for adequate supply of milk. 388.—Modern phallic altar: an etching by Schwimbeck-Muenchen. 389.—Young Maori girls from New Zealand. The neck ornaments, carved from jade, are sexually symbolic. 390.—Talisman against Lilith used by pregnant Jewish women in Germany.

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391.—Ancient cannon in Batavia which became a fertility shrine, obviously because of resemblance to giant phallus. 392.—Talisman to protect Jewish women in child-bed against machinations of Lilith (South Russia). 393.—Fertility stone, with realistic vulva, n Kamakura, Japan. Native women pray to this stone for big families. 394.—Chit-Nort, rolled and unrolled (to show magic pattern), used during first month for washing new-born babe (Malacca). 395.—Votive offering from South Tyrol made by wives to secure fertility. Spikes are symbols of spermatozoa entering the womb. 396.—The Indian lingam is not exclusively a male symbol: only the upright part represents Shiva (male principle); the support is Bhavani (wife of Shiva, or female principle).



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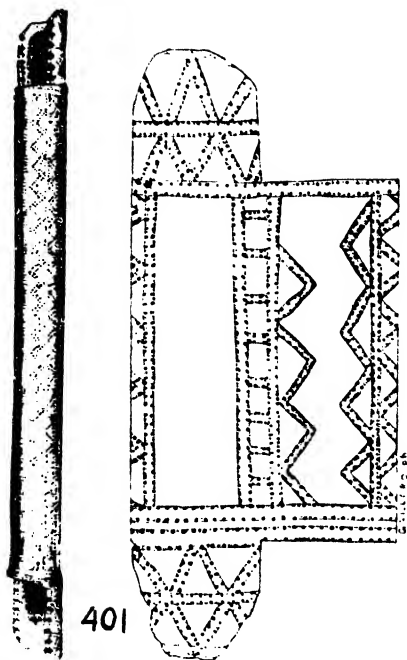


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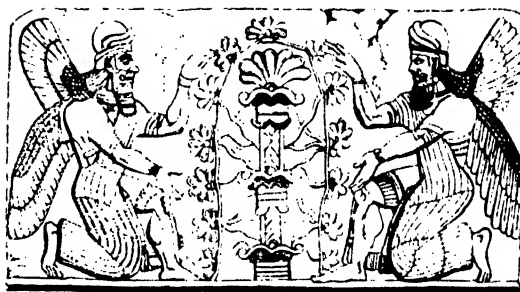
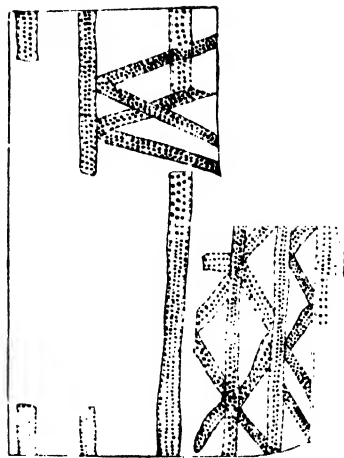


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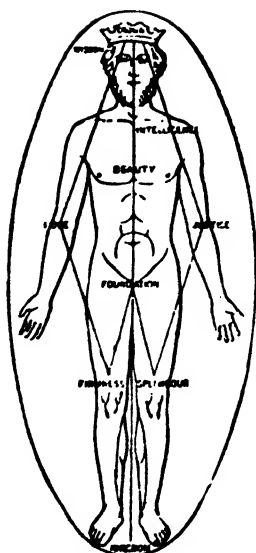
397.—Window of Dumblane Abbey, England, which is a realistic representation of the vulva. 398.—Diana of Ephesus. The many breasts are a symbol of fertility. 399.—Tablet in a Roman temple of Aesculapius: the nymphs are holding shells, symbols of the yoni. 400.—Kama-Deva, Hindu god of love, shooting an arrow made from a lotus bud, symbol of the lingam.



401



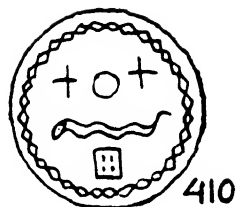
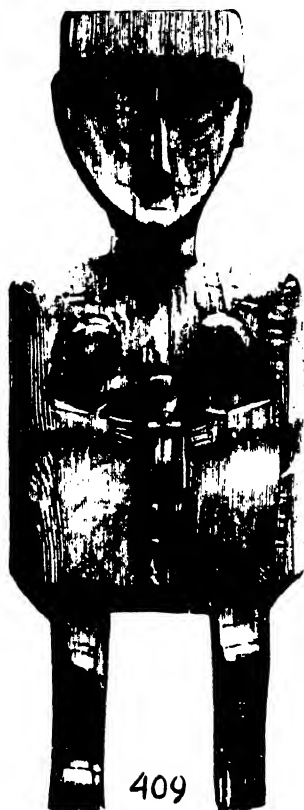
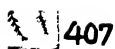
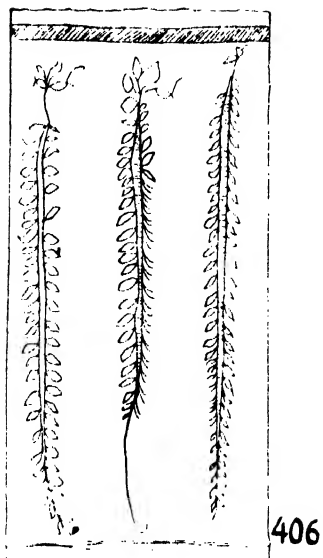
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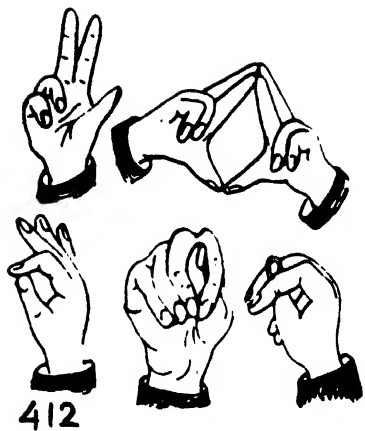
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401.—The Chit-Nort is a bamboo vessel, with painted magic pattern, used by women of Malacca. This one is for the first washing of a recent mother. 402.—Chit-Nort, rolled and unrolled (to show magic pattern), used for second washing of a recent mother. 403.—Assyrian "Tree of Life". The central pillar is the lingam; at its extremity is a symbolic clitoris; the arch is the yoni. 404.—Archetypal (i.e., composite ideal male-female) man, according to the Kabbalah. Firmness (male), and splendor (female) produce "foundation" (sex). 405.—In Togoland, clay figures are placed before lying-in room to frighten away demons who cause labor pains.



406-407.—Magic patterns painted on bamboo vessels used in purification rites after menstruation (Malacca). 408.—Talisman from Dahomey for easing labor pains. 409.—Siberian goddess with child in her womb. Idol is placed on the body of a woman in labor to ease her pains. 410-411.—Front and reverse sides of Gypsy talisman against infidelity by wife. Note figure of tower under serpent symbolizing great virility desired by husband so that wife will be sexually satisfied.



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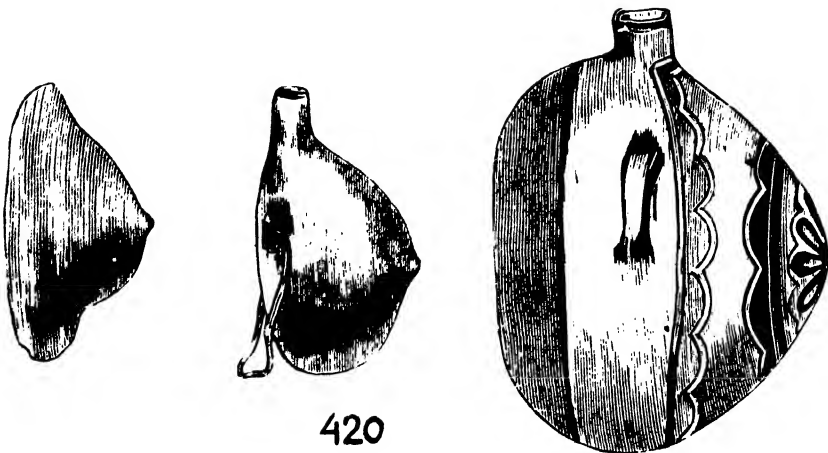


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412.—Hands in blessing representing: first, the male genitals; second, the door of life (yoni) through which worshippers gazed at sacred objects; third, male genitals and yoni; fourth and fifth, sexual union. 413.—African fertility charm. Note the kauri shells which symbolize the vulva. 414.—Gypsy talisman which protects bearer during the period of pregnancy. 415.—Male and female idols used by medicine man of African tribe in fertility rites.

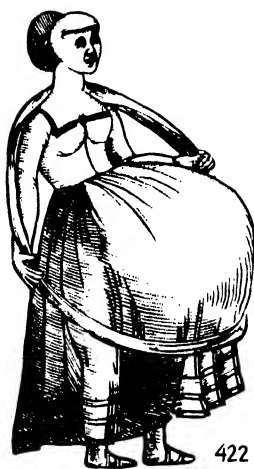


416.—"Death Concubine" of ancient Egypt. The figure of a naked woman (or woman and child) was buried with the unmarried dead male so that he would be properly accompanied into his new life.
 417.—Sculpture in ivory of Krishna and the Shepherdess. Devotees of Krishna hold licentious orgies in honor of this god and in emulation of his love adventures with shepherdesses.



418.—Ishtar, Babylonian goddess of fertility, holding her breasts, source of milk, the elixir of life.
 419.—Lamaist protective deity in the Yab-yum position of cohabitation, a symbol of spiritual purification.
 420.—Female form used in decorative arts: water vessels in shape of woman's breasts, made by Zuni Indians of Arizona.

Miscellaneous Anthropological Curiosities



421.—Chinese wife nursing her mother-in-law: a lesson in the virtue of filial devotion. 422.—Device used by the Italian Dorothea, who gave birth once to nine children, a second time to eleven. 423.—Primitive women decorate the buttocks as a sexual excitant. 424.—Tight binding of breasts deforms them. Pendulous breasts are considered beautiful among many African natives. 425.—Many primitive tribes wear this sort of sheath to protect head of the penis.



426.—16th century engraving of a camp whore. These women followed in the train of every army.
 427 - 429.—16th century prostitutes: (427) Roman; (428) Bolognese; (429) from Rhodes.



430



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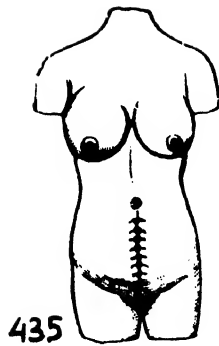


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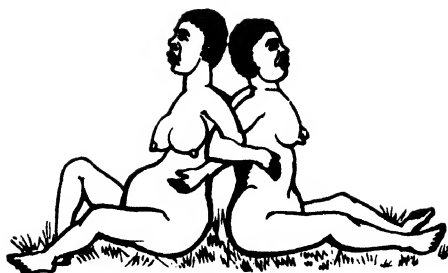
430.—Sixteenth century Venetian prostitute. 431.—Formerly the daughters of the poor in India resorted to public display of their charms to find husbands. 432.—Difficult delivery among the Coyotero-Apache Indians. 433.—The "back-pack" is a wide-spread method of carrying the baby among African wives.



434.—A Niam-Niam woman in labor is serenaded by her friends. 435.—Sewed abdomen of 20-year old Uganda woman after Caesarian section by native doctor. 436.—Ancient Egyptian bas-relief of childbirth scene. 437.—Pregnant South American Indian. 438.— Side view of same.



439



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439.—Caesarian sections were successfully performed by native doctors in Uganda. 440.—The Madi ne-
gress in Central Africa interlocks her arms with those of her assistant when she is ready to give birth.
441.—Aztec Madonna suckling her child. 442.—Kiowa Indian bends forward and an emetic is blown into
her mouth by the midwife. 443.—18th century drawing showing Jewess in childbed while neighbors say
evening prayers.



444



445



446



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448

444.—A string about the neck constitutes the principal ornament of the Papuan woman. 445.—Araucanian mother from Chile with her babe strapped to her head. 446.—Pendulous breasts of Samoan resulting from childbirth. 447.—Anachorete woman with double apron for improving her figure, not for concealment of sex or buttocks. 448.—Rear view of same woman.



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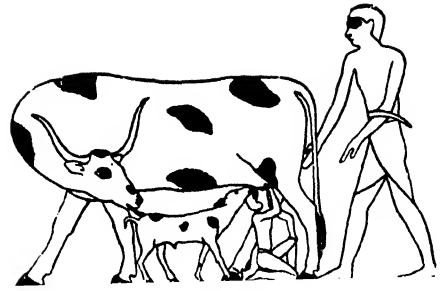


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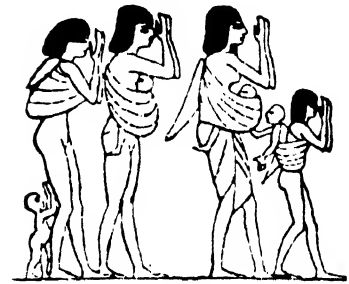
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449.—Primitive sculpture of mother suckling child while reclining. 450 - 451.—Children's toys among the Kwakiutl Indians of British Columbia: mother nurses in squatting position. 452.—Japanese ivory carving of old woman nursing at breast of young mother. 453.—Sioux Indian giving breast to well-grown boy. North American Indians frequently nurse child to advanced age of 10 or 12.



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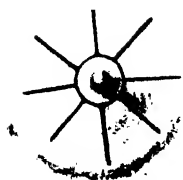
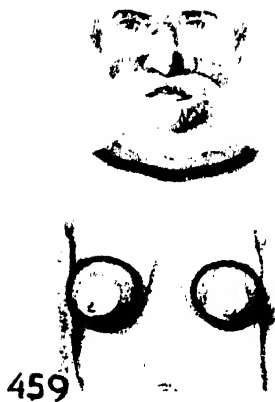


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454.—Fan made from human shoulder-blade used by confined Batak (Sumatra) woman. The Bataks are somewhat cannibalistic. 455.—Boy feeding at teats of cow simultaneously with calf (Ancient Egypt). 456 - 457.—Ancient Egyptians carried their babies in the various fashions here shown. 458.—Aaru Island widow. After a fixed period an erotic ceremony is held as a reminder that she must re-marry.



464



459.—Decoration painted upon Pitta-Pitta (Australian aborigines) girls at puberty. 460.—Ma-Nyema woman with welt tattooing. When husband travels, he adds several welts to his wife's back before starting as good luck charm. 461.—Decoration painted upon Yaroinga (Australian aborigines) girls at puberty. 462.—These head scratchers are used by Hoskurath Indian girls during puberty ceremonies when they must not touch hairy parts with the hands. 463.—Hottentot woman with steatopygy. 464.—Tanembar Islanders tattoo the breasts of young women with these patterns.



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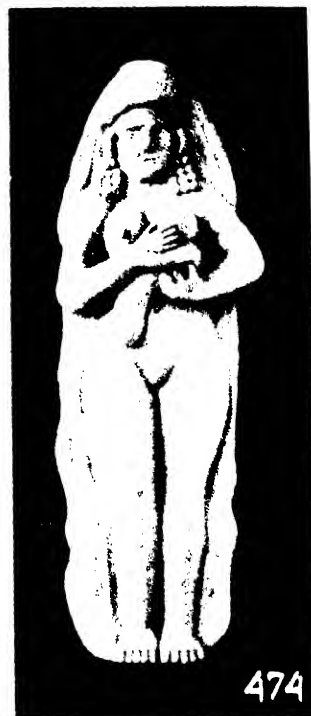


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465.—Young Javanese with mature hemi-spherical breasts. 466.—Hymen of half-moon type. 467.—12-year old Wahima girl, with mature breasts. 468.—Medieval chastity belts. 469.—The areolae of this Laplander are flat and disc-like, a characteristic of most European and north Asiatic peoples.



473

474

470.—Ancient Peruvian pottery showing an erotic pose. 471.—Trojan idol. Note swastika within the pubic triangle. 472.—The omnipresent swastika was originally symbol of polyandric union. 473.—Ancient Aztec male and female fetishes. 474.—One of the earliest examples of mother-worship, the Assyrian goddess of maternity (about 2000 B.C.).



475



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478

475.—Castration of an adulterer in 18th century Holland. 476.—Punishing an adulterer in 18th century Holland by nailing his scrotum to a bench. 477.—Among Mohammedans the penalty for adultery by the wife is death by stoning. 478.—Japanese phallic shrine.



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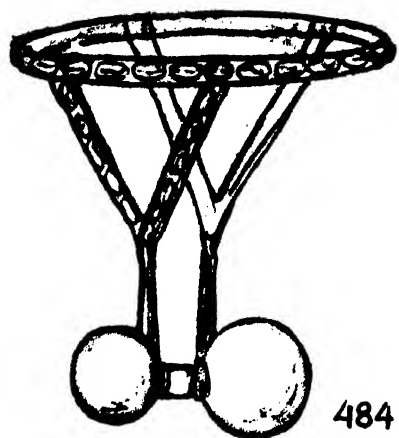
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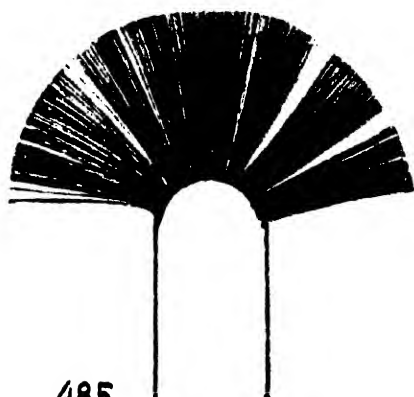


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479.—Trial of a witch. The body was punctured at many places until the so-called anaesthetized spot, typical of the witch, was discovered. 480.—In Vienna the sale of condoms is made through well-distributed automatic machines. 481.—"The Stork Ensnared", European trade-mark for a contraceptive. 482.—"The Stork Imprisoned", European trade-mark for a contraceptive. 483.—Hardwood stick used among Australian tribes for rending the hymen when girls attain puberty.



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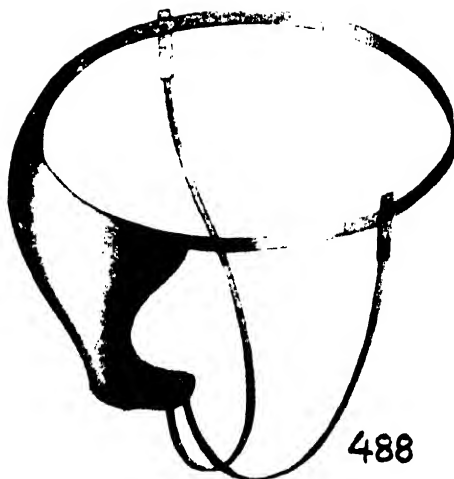
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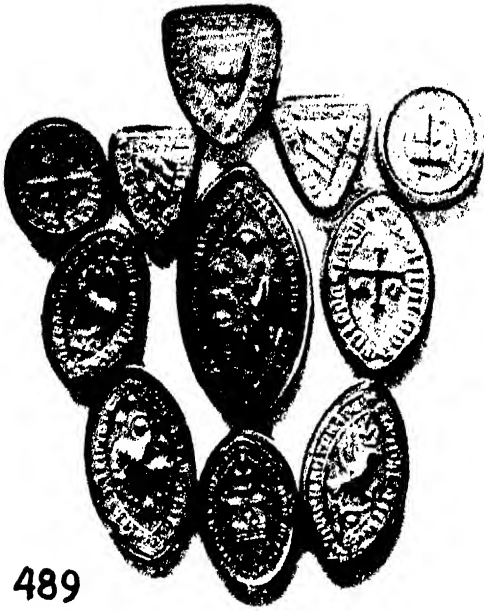


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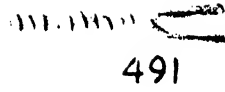
484.—Genital ornament worn by South Sea Island women. 485.—Among Patagonian Indians, the libido of wives is stimulated by this device attached to the penis. 486.—“Blood-stone” used by a peasant “doctor” in Germany to prevent hemorrhage during childbirth. 487.—Uluri from Bolivia, worn over the pubic region by native women. 488.—Nocturnal bandage for girls to prevent self-pollution.



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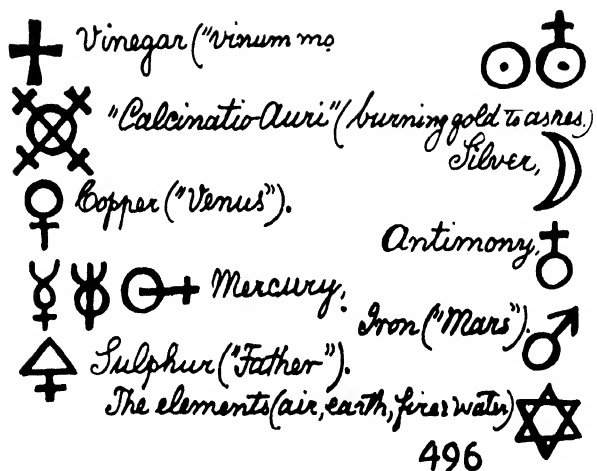
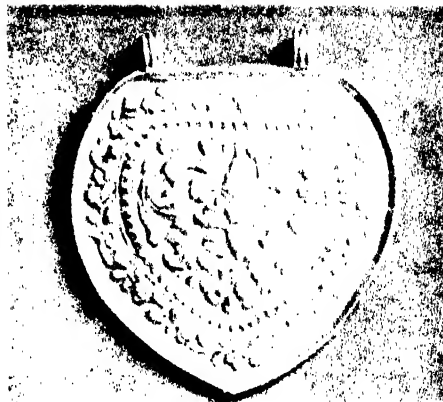
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494.—Jugudhatri, Hindu goddess of love. The ring and finger represent sexual union. 495.—Metal decoration for small girl in Macassar. Although placed over the sex, it is for decoration and not for concealment. 496.—Medieval alchemists used many phallic symbols in their "equations". 497.—This form of clay vessel is still used in Spain as a birth-chair. 498.—Love oracle of St. Agnes' Eve. The young girl, naked, thrusts her head into the oven to "see" her future husband.




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THE GREAT SOCIAL SERVICE

of Literary and Pictorial Scientific Sex Works

“ N view of the everlasting gonad urge in human beings, it is not a little curious that science develops its sole timidity round the pivotal point of the physiology of sex,” says the famous Sexologist, Dr. Robert L. Dickinson. And this timidity in the extremely important studies of sex and sex anatomy is the wonder of other great modern scientists. In his great *Anthropologia Sexualis* recently published in English by the Falstaff Press, the courageous pioneer in Sex Science, Dr. Iwan Bloch, stresses the vital need of pictorial representations of sexual phenomena, both normal and abnormal, in the study of cultural anthropology, medical science and criminology. Havelock Ellis has long recognized the imperative necessity of graphic and photographic studies in sexual education.

The lamentable ignorance of the average cultured person concerning the intimate processes of his own genesis and the mechanism of the physical side of love is the most shocking of all the limitations of civilized society. This appalling ignorance is due for the most part to the fact that for many years, especially in the lands of the Occident, and above all in England, America and Canada, there existed a strange and idiotic taboo on the frank studies of the sexual functions, so overwhelmingly important; an idiotic taboo created by the illiterate or half-literate with the support of ignorant and hypocritic censors and so-called “purity” societies headed by psychopathic morons who saw nothing but “filth and obscenity” in the studies of the divinest and most all-embracing function of man! And amazingly enough, these moronic societies, supported by the ignorant, illiterate and idiotic, had the power to make vital sex knowledge inaccessible to the cultured and intelligent: the tail of society, so to speak, directing the head and brains. And this tail-leadership with its enforcement of sex ignorance has led society into awesome pitfalls: the staggering prevalence of venereal diseases; unhappiness and tragedies in the marital relations; impositions by sexual quacks on the unfortified; and above all, the fearful toll so frequently paid by our sons and daughters who, unarmoured by essential sex instruction, are blood-poisoned in the very flower of their boyhood or girlhood, often irreparably! And these purblind leaders bring about, in the name of morality, sorrow where happiness and pleasure should be. As William Blake says these

*Beasts in black gowns are walking their rounds
And binding with briars our joys and desires.*

But at long last in matters of sexual literature the head and brains are coming into their own both in England and in America; and the tail, in the form of ignorant censors and vicious so-called anti-vice societies, is being relegated to its proper place in the anatomy of society. United States Federal Judges have not only upheld works treating scientifically and educationally of the sexual relations, but encouraged their dissemination as a crying need to counteract the ills due to superstition and lack of knowledge. But more is needed in America: it is necessary to follow the way of other civilized countries who have authorized the dissemination of exact and scientific sex knowledge through the media of bureaus of public health and public welfare; to establish departments of sex education in all the lower and higher institutions of instruction; to force the large organs — the newspapers, the periodicals and the radio — which are the main avenues of public dissemination, to lift their disgraceful taboo against the advertisements of serious works on sex so necessary for public welfare. This disgraceful taboo against the advertisement of instruction in the main function of mankind is maintained through the few complaints of illiterate old-maid societies and obsolete so-called anti-vice societies: it is essential to do away with this last remaining influence of the tail in order to bring about health and sanity in the sexual relations. Until such institutions of sex education are established, knowledge can be spread, as it is being done, through liberal and modern publishing houses and their books.

JAMES BRUCE

Anthropologist, Sexologist

Author of

The Natural Method of Birth Control

Editor and Translator of

*Anthropological Studies in the Sexual
Relations of Mankind*

and other scientific works

by Dr. Bloch; Prof. Mantegazza, etc.

Fundamental Importance of Pictorial Representation of Sexual Phenomena to Cultural Anthropology and Medical Science

It is only in modern times that jurists and penologists have recognized the fundamental importance of the graphic arts in sexual education and public hygiene, as well as in the pathological treatment of sexual perversions and perversities. Havelock Ellis has well recognized this important function of pictorial representations of the sexual relations of mankind in his classic work on "Sexual Education": "Art, as well as literature, can be made a valuable aid in the task of sexual enlightenment and sexual hygiene."

In our study of the erotic art and literature of the English speaking world in "Sexual Life of England Illustrated" we rightly emphasized the importance of such a viewpoint:

"Most significant of all, however, is the fundamentally important psychological and psychoanalytical rôle played by erotica (in literature and art): firstly, in the numerous faithful descriptions of the sexual development of individuals . . . ; secondly, in the representation of the normal sex life . . . ; thirdly, in the necessary use of erotica by the literary critic, historian, philologists, bibliographers and many, many other serious students in their research work, which is often left in an incomplete and fragmentary state because of their inability to procure important classics which are considered harmful to children and infantile adults,—and are hence forbidden to mature, cultured adults, even when motivated by the most laudatory of scholarly projects; lastly, and perhaps most important of all, in the extraordinary value of erotica to medical science, pathology, lay and medical jurisprudence. The clearest light on the origination and development of all the pathological manifestations of a country is to be found in such works. Many physicians and jurists have learned far more about the treatment, possible cure, and the best 'punishments' for sexual perversions from these 'harmful' works than from regular text-books with their scant mention or hasty dismissal of this fundamental problem in modern life"

Dr. Iwan Bloch, M.D.

Professor and Physician of Diseases of the
Sexual System, *Charlottenburg, Berlin*
Author of

Sex Life in England Illustrated
120 Days of Sodom
Strange Sexual Practises
Sex Life of Our Time
Origin of Syphilis
Marquis de Sade
Etc., Etc.

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